# THE AGE OF PROGRESS.

Devoted to the Development and Propagation of Truth, the Enfranchisement and Cultivation of the Human Mind.

STEPHEN ALBRO, EDITOR AND PUBLISHER. BUFFALO, SATURDAY, SEPTEMBER 15, 1855. VOLUME I.—NO. 50.

## Poetry.

### Song of the Farmer.

BY THE "PEASANT BARD."

Give to the lord his palace grand,  
And halls of splendid pride;  
A fig for all his dignities,  
And all his pomp beside!  
Give me the Farmer's peaceful home,  
Beneath the maples high,  
Where Nature's warblers wake the song,  
The waters prattling nigh.

The citizens may love the town,  
And Fashion's gaudy show;  
The brilliant pageantry of Art  
May please the eye, I know;  
But Nature's charms delight the heart,  
All simple though they be;  
The acres broad, the streamy vales,  
The lowing heards for me!

What though the bronze is on our cheek,  
Toil-calloused is our hand,  
With honest pride we stand erect,  
The nobles of the land;  
For "patriot Truth," that spirit bright,  
In this wide world so rare,  
Points proudly to the Farmer's home,  
And cries—My own are there!

### "Discourses on Divine Illumination."

Either the author, who is Rev. J. B. Ferguson, or the publisher, J. F. Morgan, of Nashville, Tennessee, or somebody else, has sent us a book, or a pamphlet of 96 pages, with the above title. Of the scholastic endowments and literary ability of the author, the reading public know much. Nor need we say any thing of him in these respects, if he were not known; for what we have read of these discourses have made so favorable an impression on our mind, that we have determined to give the initiatory discourse to our readers, long as it is. And it is our opinion that no spiritualist, however he may differ with the Rev. gentleman on some points, will wish the discourse a paragraph shorter. Read and see:

"Are they not all ministering spirits?" Heb. 1:14

My Respected Friends: Before entering upon the specific purposes of our address, we propose a few preliminary observations.

1. We remark, that according to Scriptural usage, words ending in "*el*" are expressive of intimate relationship to God. Thus, angel is God's messenger, or the messenger of the *Elohim;* and when the name is given, such as Gabri*el*, Micha*el*, Samu*el*, Lemu*el*, a still more specific relationship is designated. In the language of our culture, Gabriel signifies President of God; Michael, Prince of God; Samuel, Heard of God; Lemuel, God with him; Nathaniel, Gift of God. Even names of places carry this idea, thus: Bethel, House of God; Penuel, Vision of God, &c., &c.

2. Ang*el*, therefore, as a descriptive of a class of beings employed as agents in the administration of the affairs of the world, so as to promote the welfare of every individual of the human family, is a word expressive of an office from God to secure this end. One sent by God to announce, teach, perform or explore anything, may be called an angel; but the word is usually applied to a being delivered from the fleshly form, a spirit once a man on the earth, and in this sense we shall use it throughout our discourse: A spiritual being, employed by God in human affairs: one that has become such by having passed through the great experience, called Death.

3. To justify this use of the term, it is necessary to remind you that it is not only the usual signification, but the one, which of all others, is most clearly justified by Scriptural usage. For example, the angels that appeared to Abraham and Lot, appeared as men, and were so called and so addressed.* The angel that promised a child to the wife of Manoah was called "man," "angel," "God,"† and he answered, when addressed, to both the titles, man and angel. The angel that appeared to Cornelius is spoken of as a "man in bright raiment," and as an angel; and you will doubtless remember, that the beloved apostle, after receiving the visions of that wonderful Book of Angelology, the Revelations, was ready to worship the angel that gave it, when he was told "see thou do it not, for I am of *thy brethern, the prophets.*"‡ This places our definition beyond the reach of candid denial, and we proceed to show that there is a ministry of human spirits, angelized, so to speak, by their transformation in death, and made the constant attendants of their brethern in the flesh.

* Genesis XViii. †Judges Xiii. ‡Rev. XXii. 9.

4. One other remark: If you notice the denunciatory columns of the religious press of this country, you will see that your speaker is frequently called an infidel in religion, and especially, an unbeliever or disbeliever of the Bible records, since his avowal of belief in the reality of Spiritual Communion. You often hear it upon the streets, and particulaly where men find it inconvenient, if not impossible, to meet the facts and arguments that now unanswerably demonstrate the truth that Spiritual communications belong to the day and generation in which we live and form a part, "He is an infidel:" how ready the denunciation! especially from *Christian* ministers and presses.—Personally we care nothing for it; for it has ever been the last resort of defeated priestcraft, in its failure to support its numerous assumptions over those who have not the candor to be free. But as it may carry some weight with you, in your estimate of one of the holiest priviliges of your nature, as intelligent beings, I beg you to remember it in view of the array of Bible testimony we propose this day to present. Who are infidels in the teachings of the Hebrew and Christian Scriptures, upon the great doctrine of the ministery of angels? Who of this generation can best answer the question of the text?—"Are they not all ministering spirits?" Those who deny the probabililty of Spirit intercourse, affirm that it is contrary to the laws of mind and inimical to the best interests of man? Or those who hail its daily enjoyment at the renewal of the hope of the world, and the disclosure of the agencies to restore its peace and secure its progress? To your own consciences and to your God answer this question when we are done.

Modern Spiritualists are said to deny or do away with the Bible when they profess intercourse, inspiring, consoling and helpful, with the hosts of transformed men, once bone of their bone and flesh of their flesh, and ever spirit of their spirit. Let us open these venerable pages and see what they disclose upon this great privilege. Making due allowance for the exaggerations of the narrations, the interpolations to which these records have been subjected in the ages of tyranny and darkness through which they have passed, and remembering the vast difference between the imagery of language of the Orient and the Occident, and of the early ages and the present age, we cannot fail to see that Spirit intercourse is the basis of all the Revelations of the Bible, and stands out as the only source of religion to man. The great mistake of our opponents is, that denying the connections of their own souls, they become slaves to the disclosures of past ages, make them infallible guides for the present, in whose name they deny their own intuitions, prevent their happiest experiences, and too frequently persecute where they will not appreciate or examine.

An angel took his position at the entrance of the terrestrial Paradise, with "a flaming sword which turned every way to gaard the tree of life;" Genesis 3: 24. Angels appeared to Abraham and gave him and Sarah promise of a son, who ate and conversed with him; Genesis 18: 1–3. They appeared to Lot and foreshadowed the ruin of Sodom and the cities of the plain; Genesiss 19. One spoke to Hagar, in the desert, and pointed out a well of water, and commanded her to return to the dwelling of Abraham, and to be submissive to Sarah; Genesis 21: 17. An angel went before the servant of Abraham to bring a wife to Isaac; Genesis; 24: 40, An angel spoke from heaven to Abraham and stayed his hand in the sacrifice of his son; Genesis 22: 11. They appeared to Jacob as he lay upon his stony bed, on his way to Mesopotamia, forming a ladder of ascent and descent from earth to heaven; Genesis 28: 12. One taught him to secure the differently marked kine; Genesis 31: 10, 11. One wrestled with him on his return from Mesopotamia, before encountering his brother, Esua; Genesis 32. An angel is called upon by Jacob to bless the sons of Joseph; Genesis 48: 16. An angel spoke with Moses from a burning, but uncomsumed bush, in Horeb; Exodus 3: 6, 7; Acts 7: 35. They served as a guide and defence to the Hebrews in the desert, hidden during the day in a dark cloud, and shining forth in a pillar of light by night; Exodus 13: 20–22; 14: 19. An angel is promised to precede, guard and punish Isreal; Exodus 23: 20, and, hence, the deliverance from Egypt is ascribed to the agency of an angel; Numbers 20: 16. An angel spoke to Balaam and threatened to kill the beast that bore him; Numbers 22: 23. As the "captain of the Lord's host," an angel stood up before Joshau in the evirons of Jericho; Joshua 5: 13. An angel pronounced a curse upon Meros; Judges 5: 23. An angel took his seat under an oak where Gideon trashed wheat, and called him as a man of valor, and with his staff caused fire to come forth from the rock; Judges 6: 11–21. To the wife of Manoah, and afterwards to him, an angel appeared, promised the birth of Sampson and ascended in a flame before their eyes; Judges 13. An angel stretched out and again stayed his hand over Jerusalem to destroy it, in the days of David; 2 Samuel 24: 16; 1 Chroicles 21: 15. To Elijah an angel spoke, by the word of the Lord; and as he lay fainting with hunger, an angel woke him to a prepared meal of baked cakes and a cruse of water; 1 Kings 13: 18; 19: 5. Covering a mountain, as with horses and chariots of fire, they appeared to the servant of Elisha; 2 Kings 6: 17. They closed the mouths of the lions to preserve Daniel, and foreshadowed to him the fate of his people and their oppressors; Daniel 3: 28; 6: 22; 8: 16; 9: 21. The Prophecy of Zachariah is full of visions of angels; Zachariah 5: 9, 10, 11; and room would fail me to refer to the varied and beautiful allusions to angels found in the Psalms, and the Prophets generally; for there is scarcely a book of the Old Testament in which they do not abound. They are called men, Lord, and even God.

In the New Testament, we read of an angel predicting to his father the birth of John the Baptist; Luke 1: 10, 12. The Jews ascribed the dumbness of Zachariah to an apparition of angels; Luke 1: 26, 27. The same angel announced the birth of Jesus: they appeared to the shepherds, to the Magi, and to Joseph; Luke 2, and Matthew 2. They comforted Jesus in the temptation in the wilderness; Matthew 4: 6, 11. Jesus says they constantly attended the children of God, and rejoice over the reform of the erring; Luke 16, and Matthew 18: 6. They appeared in his company on the mount and spoke of his approaching death, consoled him in the garden and announced his resurrection; Matthew 17; Luke 22, Matthew 28. The Acts of the Apostles abounds in records of their appearance; Acts 5: 19; 7; 30, 35; 10: 3, 30; 12: 8, 9; 16: 9; 23: 9. See also Romans 1: 18; 1 Corinthians 4: 9; 6: 3; 12: 7; Gallatians 3: 19; Revelations *passim.* Who, we ask, with such an array of instances before him can profess to believe the Bible and deny the nearness, appearance, interest and power of invisible angels? Who can fail to answer the question: "Are they not all ministering spirits?"

The simple and irrefragable truth upon this subject is:

I. What the Greeks called Pneuma and Daimoon; the Latins, animus, and the Hebrews, angel, we call *spirit.*

II. Therefore, according to Scriptural usage, we may say, that spirit in man is the angel in man; the spirit freed from flesh is the angel in God.

III. Undeveloped men, i. e., men in whom the principle of virtue had not been opened or had been perverted and misdirected by passion or misfortune, were called devils or bad angels in the same Scriptural usage. We would still say—

IV. Whatever was beyond the explanation of the culture of an Israelite, was ascribed to God, and thus the message of an angel, the words of a wise man, or the remarakable deliverances of a nation, family, or individual, were generally and very justly referred to God, though in each case, when the details were given, we find them presented through the instrumentality of an angel or angels. Thus Moses speaks to God in the unconsumed bush, and Stephen tells us it was an angel with whom he conversed. Abraham offers his son to God; but an angel receives and prevents the offering. Manoah speaks to an angel as a man, and afterwards says he has "seen God." Man as an animal being has an angel nature, to be opened in intelligence and virtue; man as a transformed being, having passed through the change of death, is an angel; and in either condition, so far as he attains to truth and right, he is God, of God, and speaks for God. Man, angel God: God in and yet above all; his impress upon all his creatures, attracting all of help or discipline they need; and yet above every impress of his nature, revealing the law of an infinite ascension.

Nor is this a strange doctrine that I bring to your ears. During the past fourteen years, by the press and pulpit, have I sought to awaken attention to the Bible doctrine of a ministry of angels. In the first periodical ever published in your city as connected with the Religious movement of the people now generally called Campbellites, (a name I always rejected,) and subsequently, in the "Christian Magazine" for May, 1849, I preached and wrote as follows:

[Omitted for want of room.]

Such were the clear and unmistakable expressions of our faith, during the second year of our ministery in this city, and similar ones run through every volume we published during six years. The lectures from which the above is an extract, called out large audiences and commanded a respect for your Church, which led to the building of this house. If a belief in the ministery of angels is infidelity now, what was it then? We only confirm now by a daily experience enlarged and rendered felicitious by its unanswerable evidences, that we then believed and hoped for; and there is not a man among you, who ever gave a serious attention to our ministry, but what knows this to be literal truth. Gratefully we recognize an overruling Providence picturing, as we were able to bear it, the experience we now enjoy, and the hope of the world it so wonderfully confirms.

Not only did we frequently state from a pulpit and publish from the press, a recognition of a Spiritual universe, with aids and helps attending man, but we anticipated, strangely enough, the demonstrations of that fact, now being acknowledged throughout the civilized world.—Pardon me, my hearers, for reading you the following. It is to me as remarkable as it can be to any of you.

In an article headed, "Leaves from my Portfolio," published in the June number of the "Christian Magazine," for 1849, and written, I think, five years previously, you will find the following, which might be claimed as prophetic:

But there is an object in these appearances of God which more than any demands the attention of Christians now. They preintimate and foreshadow the great and glorious period when a voice out of heaven shall once more say, "*Behold the tabernacle of God is with men and he will dwell with them,* and they shall be his people and God himself shall be with them and be their God." We believe and are assured that there is another holy city, another temple, and another promised land for the Isreal of God. That city is the New Jesuralem which shall come down from God out of heaven; "And the Lord God Almighty and the Lamb shall be its temple;" and the land is the land of Emanuel, even the new heavens and the new earth wherein dwelleth righteousness. The conviction is growing upon all students of the oracles of God that we are approaching a time when, even upon this earth, the ideas adumbrated by these manifestations will be gloriously realized. Some, indeed, have vaguely removed heaven to an unknown distance of time and space; but the Church is beginning to believe that our heaven is a place to be evolved out of a great system of influences and providences, perhaps already in operation, by which it is preceded and introduced. God is the author of the plan; the programme has been given in the words of the prophets, and especially of the Apocalypse, and this vision of Moses and the elders, was a prophetic intimation of the great futurity which awaits the kingdom of God upon earth. Moses only approached into the immediate presence of the glory of God; all Christians come to God by Christ; but as Peter, James and John were permitted to behold the "excellent glory" preintimating the glory yet to be revealed, we all look forward to the day when the Shekina of God shall be with men; when the Son of man shall come in his glory and in the glory of his Father, and with all his glorious angels "to be glorofied in his saints and admired by all them that believe." Blessed is he that in his watching awaits that day.

But still more clearly did we say in the same number:

If we may be allowed to express an opinion where an opinion is scarcely allowable, we would say we have no idea that the saints in their glorified and spiritual bodies will ever dwell in material habitations upon the earth, but that from the invisible world there will be such a manifestation of the saints, that the veil of flesh and spirit will be rent away, and the connection will be permanent. The cherubims will be "living creatures," and will appear upon earth. The angels of God will ascend and descend as Jacob saw them in vision, and as Christ promised.—The booths which Peter asked on the mount of the glory of Christ will be granted to all his servants; and we, too, will be eye witnesses of his coming and majesty.—*Article "Theophany," June No. of "Christian Magazine,"* 1849.

We could fill a small volume of extracts of this character, that were spread before the world and for years commanded the approval of the very men who now call us infidels. But I desire not to weary you. Allow me, however, to make an extract from an address of Alexander Campbell, at present one of the most unscrupulous and apparently disappointed opponents of Spiritualism, to whom any branch of the Church can point. In this city, fifteen years since, in a public address, he is represented, by himself, as having spoken as follows.

"That we are susceptible of impressions and suggestions from invisible agents, sometimes affecting our passions and actions, it were foolish and infidel to deny. How many thousands of well authenticated facts are found in the volumes of human experience, of singular, anomalous, and inexplicable impulses and impressions wholly beyond all human associations of ideas, yet leading to actions evidently essential to the salvation of the subjects of them, or of others under their care, from imminent perils and disasters; to which, but for such kind offices, they must inevitably have fallen victims. And how many in the midst of a wicked and foolish career, have, by some malign agency, been suddenly and unexpectedly led into the most fatal coincidences and suddenly precipitated to ruin, when such unprecedented exigencies are exceptions to all the known laws of cause and effect, and inexplicable to all their wonted courses of action! To assign to these any other than a spiritual cause, it seems to me, were to assign a *non causa pro causa;* for on no theory of mind or body can they be so satisfactorily explained, and so much in harmony with the Bible way of representing such incidents."—"*Millennial Harbinger,*" *Vol. V., page* 476.

Then you will discover it was "*infidel*" and "*foolish*" to deny what now exposes a man to their charge and his charge of being an "infidel" to believe. Mr. C. is in the habit of using these terms in the review of any man or doctrine to which he feels himself opposed.—They are not to our taste, and like all unguarded denunciations, are apt to fester and corrode the heart which indulges them. Here, unfortunately, he denounces, unexpectedly, all the remnant of his adherents, who now deny the existence of angelic ministration. Let no one think I misrepresent either him or his coadjutors. I hold in my possession the documents to prove that they have frequently, in the present year not only uttered this feeble denunciation of infidelity against all who believe in Spiritualism, but have said that "no Spiritualist, of any school, can be a moral man." That great Spiritualist of the first century, the apostle Paul, said it was slanderously reported of him that he had said, "Let us do evil that good may come;" but we have never heard that he or his doctrine received any injury from the self-condemnatory charge. What consistency, we would ask, in calling us infidels for a belief Mr. Campbell said "it would be foolish and infidel to deny."

But in a happier mood, evidently, his long and monotonous controversies upon roots of verbs, participles, &c., such as *Bap, Bapto* and *Baptidzo,* and the irksome influence of the flippant heraldry of faith, repentance and baptism for the remission of sins, the themes of a thousand sermons rang in the ears of tired listeners for years,—I think in some happier mood, Mr. Campbell spoke as follows:

"And with what unspeakable pleasure may some happy being in this assembly yet sit down, side by side, with his own guardian spirit under the eternally verdant bough of the life-restoring tree in the Paradise of God, and listen to the ten thousand deliverances effected for him by the kind ministration of that generous and beneficent minister of grace, that watched his path, numbered his steps, and encamped around his bed from the first to the last moment of his terrestrial day! With what grateful emotions will the ransomed spirit listen to the bold adventures and triumphant rencounters with belligerent foes, of his kind and successful deliverer; and while, in the midst of such social raptures he throws his immortal arms around his kind benefactor, he lifts his bright and beaming eye of grateful piety to Him who gave him such a friend and deliverer in the time of peril and of need; and who, through such a scene of trials and of conflicts, brought him safely to the peaceful city of eternal rest!"—*Ibid,* 479.

That, my friends, is Spiritualism, eloquently expressed for a man who denies the power of intuition.

Now we know that Mr. C. believed then and still believes that evil spirits communicated to and overwhelmed wicked men. But did he not believe that the good attended the good? So he said, at least, in the strongest conceivable terms, and it will require a much longer controversy than he ever held on Bapto, &c., to preserve the idea of his consistency upon this subject.

But as this is a common objection to Spirit Communion, let us give it the attention it deserves. A plain statement is all that is necessary to its refutation in any reflecting and candid mind. What does it imply to believe that all Spirit Communion is intercourse with wicked and unclean spirits? We answer, and appeal to your free judgment for the truth of our answer. It implies, that a creature born into a life of trial, suffering and exposure, without his consent; made subject to every physical accident pain and disease; and to error, of judgment blindness of passion, and the evils inherited from and inflicted by an ancestry reaching back for thousands of years—that such a weak, erring, suffering, dying creature, has not only been made subject to all that is evil in this life, but liable to suffer the pains of unending wretchedness, amid the society of damned fiends throughout the countless ages of eternity—and that in addition to this exposure to the present and liability to future woe, he is so created that he may be invaded at any time by unclean, malignant devils, to add fury to his passions, defeat to his virtuous endeavors, precipitancy to his temptations, and greater certainty to his everlasting ruin—and that while thus exposed, tantalized and endangered, in the government of irresistable power, unerring wisdom and inexhaustable goodness, no friend or relative departed, no spirit of kindred love, or philanthropic interest, is permitted to come near, even to whisper a word of encouragement and hope! O, fables a thousand times repeated! what abomination of heathen idolatry is comparable to the absurdity, not to say blasphemy of such an idea? The evil communicate, but the good cannot! I wonder not at the horrible insanity, cruelty, detraction of human brethern and hypocritical trifling with the misfortunes of our kind that have ever followed in the track of such an abomination. Can you believe it? Ask the hope with which God has graciously blessed every human bosom, and which ever soars beyond every ill of this life and fear of the change that introduces us to another. It is God's witness, and was not made as a false mirror to reflect the conflicting and painful fears of a dead or decaying orthodoxy. Is not every gift of heaven a rebuke to such a faith?

The idea that unclean and wicked spirits alone communicate, robs the sainted dead of their rights, only to swell the heart of all who honestly entertain it with the sad relentings of fear that now weep o'er the evidences of its perversity. It makes the mother that bore you and the father that perilled his life for your good, as some mighty Gorgon, or hundred eyed Argus, to watch your frailties and the frailties of your kind, that your hopes may be lost and your ruin irretrievable! It sunders the nearest and dearest ties that bind you to your kind and leaves you as a blot upon the page of a fair and glorious creation, to desecrate the paternity of God with the malice of fabled fiends. Indeed, you may speak of fable Gorgons, Hydras, Devils, and malicious Pythons, but neither nature nor the chronicled imagery of ages, can furnish an emblem that can even faintly portray the ignorance and superstition of such a thought. Look at it upon the acknowledged and repeated premises of the religious creeds around you. Christ received Spiritual communication from the transformed Moses and Elias—were he and they wicked and unclean spirits? I have made you in this discourse one hundred and twenty-five references to communications, &c., from angels, found as the most interesting portions of a Book you regard as infalliable—are they from wicked and unclean spirits? Do you not see that this objection to spiritualism would make every prophet, apostle, and even Christ himself, colleagues of wicked and unclean spirits, for the deception of the world. O, shame! To what miserable shifts are not the opponents of the God-given privilege of Spirit Communion driven, when its last resort is made to shelter itself in such self-refutory and contradictory absurdities. Rest assured it is no mean proof of the divine Providence that guards' guides, and so wonderfully carries forward this gracious movement, that neither reason, nor rational Scriptural interpretation, can be arrayed against it without shocking every attainment of the intellect, every cherished achievement over the leaden pall of superstitious and tyranical systems of ages of darkness. It would make spiritualism—the birth-right of heaven to man—the bugbear to frighten cringing sycophancy, that has already too long suffered its soul to be hid in some saintly napkin. It would throw us back amid the labyrinths of time, to be lost in the dusty path, whose illusions have already quite stilled the celestial chorus in many hearts. It would make us despise afresh, as every form of tyranny has done, the deified impress of an All-wise God upon the heart of a common, though varied humanity. It would elevate the fictitious drolleries of another day above the consciousness you have of your being in God, and all the blissful evidences of his unmeasured care, as seen faintly, but promisingly, in the triumphs of your science and art. It would dwell with rapture upon a Belshazzar's feast to renew the kindred forebodings of its own approaching fall; or find another witch of Endor to break the repose af a sainted Samuel to still the sorrows now felt as the providence of God but too clearly indicates that the Theology of Devilism is "weighed in the balances and found wanting." Too long, already, has the monotonous roar of the thunder of eternal wrong in a universe created in eternal and unchangeable right, mingling with the widow's tear and the orphan's cry, as they fall prostrate before a power that tells them they are accursed if they seek the comfort the hypocrisy of the preachers cannot give, in the symphony of angels making melody, in their deceived and sorrowing hearts. It would make humanity lifeless and rob it of its only boon that elevates it above the brute.

And the men whose stipends depend uponthe perpetuation of this unclean idea, tell you we are infidels; seek the privacy of your families to warn you, and say, as of old—"He is accursed; why do you hear him?" Infidelity! To believe in one God, Father, Friend, Guide, Life and Glory of us all—to behold one universe, enrobed in beauty, engirded in order, interpenetrated with the life of God, and embosomed in love. Infidelity! to hail a hope for all and hold it up above all the machinations of mistaken friends, sometimes thought to be enemies, and wave it over the fallen, the outcast, the down-trodden. Infidelity! to acknowledge the pointing of angel fingers to that sublime destiny that maketh the harmony, the everlasting harmony of the intelligent universe, whose sweet notes are now stealing o'er all the desolate chambers of sepulchral churches and crimsoned battle-fields, to win all, even the most stern and vindictive, to hope and charity. Infidelity! to cast light upon almost every page of that Bible men so blindly reverence, and make its incidents which you felt were dark, confused, and contradictory, radiant with the light of a developing Providence. Infidelity! to deliver you from confused and contradictory ideas of God, of man, of human discipline, and destiny. Infidelity! to bring man to acknowledge the law within as the impress of his God to be unfolded by angels in and out of form, and bring him to think justly, feel purely, and hope wisely, in the day God has given to him, and with the generation in which he has his being and responsibilities. Infidely! to teach and illustrate what every father of the Church, every reformer of the world, the whole line of confessors, martyrs, scholars and religious philanthropists, have acknowledged, lived and died to confirm; what every creed of any note acknowledged in its "communion of saints," and what the Bible teaches in almost

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# Age of Progress.

STEPHEN ALBRO, Editor.

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## The tricks of Journalism.

Those who are entirely unacquainted with the manner in which the cracking, dashing and splashing dailies which have recently grown up like mushrooms, are conducted, can know little of the tricks of journalism. Every species of prostitution which the human mind is capable of, is, and has to be, practised by those who launch their barks upon that sea of piratical enterprize. Some abjure all allegiance to the laws of truth, morality and decency, and step forth in open defiance of public sentiment, with a flippancy and a devil-may-care swagger, which captivate all the hosts of licentiousness, debauchery and depravity, and lay them all under willing contribution. As a sample of this class, we may be allowed to point to the New York *Herald*. Others are equally corrupt and desperate,but select,as their field of enterprize, that numerous class who cover their exterior with a seeming of moral respectability; attend the fashionable churches on the Sabbath; spend their leisure evenings at such places of amusement or indulgence as their appetites crave; and piously turn up their noses, in the daylight, at those vices in which they steep their souls when and where darkness and secrecy shields them from human observation. The business of such journalists as these, is to keep up a seeming of moral respectability, which has to be done by a course of censorious denunciations directed against every class that presents an assailable point; by classifying all who do not contribute to their support, with those at whom they hurl the thunders of their denunciations; and by doing, by indirection, any dirty work which the first named class of pirates do directly. As a speciman, see the New York *Times* under the editorial charge of H. J. RAYMOND.

In the *Times* of Saturday last, there appeared an editorial article, occupying five columns, which was a labored effort to prove that Fourierism, Socialism, Libertinism, Freeloveism, Spiritualism, Nicholsism and Govism, are all the selfsame thing in substance and essence, and all to be equally deprecated and avoided by those who have as keen a sense of moral propriety as the pure-hearted, right-minded, conscience-governed writer of the article. It has been represented to us, by some who have waded through it, as an attempt to deal a heavy blow at Spiritualism, arriving at it circuitously, as the slave-driver twirls his lash, to make its impingement the more sensibly biting. This, however, appears to us to be a wrong view of the writer's aim. We are well aware that the columns of that paper are devoted to whatever will bring the most revenue into the treasury of the establishment, as it is a reckless adventure, and depends much, for its success, on the unscrupulousness of its conductor in levying contributions by all practicable means. In this view of the case, it would not be rational to suppose that he would devote five columns of his paper to an essay on a moral subject, even hypocritially, without an adequate fee.—Those who understand the way in which those papers are managed, know that they charge and receive from three to five dollars for an editorial notice of a few words. What, then, must he pay who has five columns devoted to his intsrest?

Let us suppose that Mr. H. J. R. and Dr. T. L. N. meet, some evening, in some cosey place of retirement, where good old Otard is to be had, 'and enter into conversation, to the following effect:

Tom. Come Hal, take another nip, and listen to my proposition. [They drink for the fourth time.]

Hal. Well, Tom, what is yo ur proposition?

Tom. I want you to send to your thirty-seven thousand readers, as tall a notice of *Mary Lyndon* as you are capable of writing; and there shall be no higgling about the fee. My wife, alias MARY GOVE, is willing to pay liberally; and she has the stuff to do it with. Come, what do you say?

Hal. Tom, you know I love you as I do myself. We have been friends a great while. It is true that we were bred to the business of Journalizing in antagonistic establishments; but our principles were ever the same, and my friendship for you has never known any abatement. Nor is there a woman in the world that I esteem more highly than I do the talented author of *Mary Lyndon*. But, notwithstanding all this, and though the book speaks my own sentiments in every line of it, I cannot speak of the work approvingly. You know that, though we are one in sentiment and principle, you have pursued one course and I another. You have leaned upon those who make no pretensions to high-toned moral sentiment, and who leave religion to the care of the clergy, and piety to the use of superannuated dames and blind beggars. Hence you can speak your own sentiments without restraint, and act in accordance with your innate proclivities, without fear of offending your friends or depriving yourself of the resources on which you subsist. On the contrary, I have made myself dependent on those who keep up a semblance of moral respectability, and affect to hold all aberrations from the right line of rectitude, in utter detestation. And, although they care no more for what my moral and religious sentiments are,or for what I do,*sub rosa*, than they do for their own private morals, they require of me the same affectation of moral sentiment, and the same external religious observances, which they impose upon themselves. Hence,you see, my dear friend, it would not do for me to notice *Mary Lyndon* favorably,however liberal the fee might be.

Tom. Well, my dear sir, I admit that your objections are well taken; but they present no insuperable difficulty. I know you regard the work as sound philosophical truth, for you have told me so; but it will serve us just as well if you represent it as false in its philosophy, poisonous to morals, and dangerous to the social institutions of the country. Indeed, I think this would recommend it to more readers than the opposite course would. But, if you should take this course, I must impose one condition upon you. You know how much I have ridiculed that ludicrous humbug, spiritualism, and you are aware that I treated it as I then believed, and as I still believe it should be treated. But MARY and I have come to the conclusion that we can use it to our advantage by affecting to embrace it; and we wish you, in noticing the book, to identify us with the fraternity of spiritual fanatics, and represent the book as embodying their most cherished moral and philosophical sentiments.

Hal. This will do. I now cheerfully accede to your proposition; and, if you have no objection, I will embrace the opportunity to identify GREELEY, together with Fourierism and all its adherents, with Spiritualism and the Free-love philosophy. I know that FOURIER and all Socialists have been materialists, and not spiritualists, and I know all real spiritualists repudiate the Free-love doctrine, as abominable; but it would be acceptable to those for whose appetites I cater, to endeavor to fix this stigma upon them; and it is gratifying to the calumniating propensity of my nature, to do so. You see I confess my faults to friends whom I know to be as deeply imbued with villany as I am myself.

Tom. Come, come—I fear this brandy is making you too ingenuous. I never allow myself to confess my rascality, even to myself, lest it should slip out in presence of other ears, when I am under *spiritual influence*, such as this decanter contains. Can it be possible that it is three o'clock?

Hal. Yes—it was half past eleven when the green curtain fell, and as much past one when we left Mrs. BIGGELOWS.

Tom. Softly—dont speak that name too loudly. Walls have ears, it is said. Come, let us go home.

Hal. Speak to the landlord to call a cab. My locomotives seem inclined to play at cross purposes, and it would not do thus to encounter one charged with the duty of enforcing the liquor law, which I helped to enact. *Exit.*

## An Infamous Slander.

Whether the author of "*Mary Lyndon*" has extended her patronage to the *Commercial Advertiser*, of this city, or whether it merely acts in its general capacity of echo for such journals as the New York *Times*, we are not aware. We do know, however, that it is guilty of uttering a foul calumny against a society of people of whom its conductors cannot truthfully utter a word of censure, unless they should seek out some individual who may have unworthily claimed fellowship with them, and falsely attribute his vices to them.

The New York journal, above named, in pursuance of its own system of thrift, has elaborated and published an essay of five columns, to bring MARY GOVE NICHOLS' book into notice. The *Commercial Advertiser* lays hold of the article with greediness, transfers it to its own columns, and precedes it with remarks upon the moral character of spiritualists which are as coarse, false and malicious, having no incentive to do so, unless it has received a bribe, or delight in the luxury of detraction.

The writer asserts, without qualification, that *the doctrines of spiritualism subvert marriage and religion.* Where does he find that doctrine? Does he find it in any books recognized by spiritualists as exponents of their principles and sentiments? We have never seen any such doctrine put forth in spiritual publications. Does he find it in any of the journals or periodicals published by spiritualists, and accepted and sanctioned by them generally? We have never seen any such doctrine put forth by the accredited conductors of the spiritual press. On the contrary, we have found it emphatically repudiated by all spiritualists who have written on the subject, with the exception of one here and there, who falsely assumes to be a spiritualist, and gets his loathsome "Free love" sentiments published by some conductor of a spiritual press, who has imbibed the strange idea that every one who pretends to be a spiritualist, has a right to be heard by the public, and that it would be illiberal and proscriptive to deny him the privilege.

Has this very moral gentleman, who feeds with gross slanders the buzzard appetites of those intolerant religious bigots for whom he acts as purveyor, ever witnessed the reception of messages from those spirits whom God sends to teach the truth to erring mortals? If he have, has he ever heard the doctrine which he falsely attributes to spiritualists, in those messages? If he have not, how dare he assert that marriage is repudiated by the spiritual doctrine?

It is true that spiritualists hold, and spirits teach, that the marriage relation should never be entered into by persons who are without conjugal affinity. They hold and teach that unions of the sexes should be for eternity, and that, in order that they should be thus durable, it is necessary that there should be a congeniality of feeling, sentiment and spirit. They hold and teach that, without this conjugal affinity, or congeniality, the parties can never enjoy the connubial felicity which is attainable by those who are matched according to natural affinities. But whilst they hold and teach this true and highly important philosophy, they neither hold nor teach that marriage covenants, voluntarily entered into, though without the eternal cement of conjugal affinity, should be annulled to give the parties the privilege of trying again. Spiritualists hold, and spirits teach, that those who are not harmoniously mated, should labor so to harmonize themselves that their lives will be rendered happy, and that this is practicable in all cases. It is believed and taught, by spiritualists, that those husbands and wives who have once found favor enough in each others affections to enter into the marriage relation, and cannot so cultivate their dispositions as to live harmoniously together, would have no better success if they should try again; and that, hence, the breaking of one marriage covenant to enter into another, is not to be tolerated, under any circumstances.

This is the doctrine of spiritualists and the teachings of elevated spirits; and those who impute other sentiments to spiritualists, as a body, are caluminators, and should be marked as such by those whom they traduce. We neither wonder nor complain when the lips of purity utter words of scorching rebuke, when they are justly due to gross vices; and we delight to see guilt cower and hide its blushing face, under such inflictions, because this gives hope of repentance. But it produces a far different sensation when we see barbed darts of mock morality and piety, hurled at a caricature target, designed for libellous reproach, by an impersonation of corruption, seemingly ready to fall to pieces with physical and moral rot.

## What are Constitutions good for?

This is a question which is becoming very difficult to answer. The time was when state constitutions were regarded as organic laws, made to govern the actions of legislative bodies, saying to them, thus far mayest thou go, but no farther. At this day, constitutions and all legislation under them, have become of no account whatever. No legislator can know the meaning of an article, section or clause of a constitution, till he stops being a legislator and prevails with his constituency to elect him to the bench of the Supreme Court, or Court of Appeals. The moment he is thus promoted, his interior vision is opened as if by magic, and he can see as clearly what is constitutional and what is not, as if he had fifty magnifying lenses in each eye. 'Tis passing strange what an immense accession is brought to the power of interior vision, by the election of a man to the Judiciary. He is as stupied as a mule in the legislature, to-day. To-morrow, in the Judiciary, he is divested of all assinine qualities, and becomes a being of superhuman perceptions and capabilities. If he ever hesitate for a moment, to determine whether a proposed or an enacted law is constitutional or not, it is to settle the preliminary question, whether this or that *douceur* is the more *wheighty argument.*

The popular majority, under our republican form of government, holds the legislature power of the State. That same majority of the people, have power both to adopt an organic law, or constitution, and to amend it when they deem it necessary. The people of this state have an organic law, under which they supposed they could enact and carry into effect any law necessary for their protection against the encroachment of noxious and dangerous vices. INTEMPERANCE having become the paramount evil of the people, and dealers in intoxicating liquors having become the principal pests of society, they thought to enact a law prohibiting that traffic which they know to be the parent of nearly all the criminality, misery and pauperism of the state. No sooner do they procure the enactment of the necessary law, than their attention is called to the constitution which they had adopted. Well, what of the constitution? ask the peple. The constitution is well enough. It is as we wanted it; and so is the law. No, but, say, the objecting rum dealers, that was not what you meant when you adopted the constitution. You did not mean that it should sanction any such law as this; and we the united rum dealers, have raised a fund of three million of dollars, by which we intend to convince the Judiciary of the state that you did not intend to allow the legislature to prohibit the sale of intoxicating liquors. Here, you see, we have already procured the opinion of an eminent lawyer, that the constitution means *no* when it says *yes*. And here is another—and here is another, all going to show that the liquor dealers are in the right, and that those who framed the constitution, do not know, and never did know, what they meant.

It begins to be evident that constitutions and legislatures are about to be superseded by judical legislation. We are becoming the subjects of a little judicial oligarchy, instead of being popular soverigns, as we have been fancying ourselves. The shackles of a judicial tyranny are about to be fastened upon us, and, if we hold still, we shall soon have no use for legislatures. How long must this be endured? We see no remedy but another revision of the constitution, to take from the Judiciary all power of supervision over legislative enactments.

☞ Our readers will please to bear in mind that, a week from Sunday next, which will be the 23d inst., we are to have Rev. T. J. SMITH, of South Edmiston, Herkimer Co., to give us lectures on the Harmonial Philosophy. Mr. SMITH was a Minister in the Universalist connection. Becoming convinced of the truth and paramount importance of the spiritual phenomena and philosophy, he did as every honest mind is compelled to do—embraced and advocated what he believed. Mr. S. was an intimate acquaintence and warm friend of our own lamented STEPHEN R. SMITH, who still speaks, occasionally, to those who will not refuse to hear him, through this journal.

## "You throw away the Bible."

This is a charge made against Spiritualists, by those who fear that spiritualism is destined to supplant the fashionable religion of the age. It was recently alleged, by one who conversed with us on the subject. He argued that Spiritualism could not be of God, because spiritualists throw away the bible. We asked him if he intended to be understood that spiritualists throw away *all* the bible. He replied that they threw away the account of the deluge, as spurious, and repudiated the account of the creation of the world, the fall of Adam, and the consequent condemnation of the whole human race. These as nearly as we can remember, were the specifications made under the general charge.

Well, we acknowledge that many spiritualists, ourself among the number, do throw away that story of the deluge, as a historical fact.—They throw it away, as every wise man does a worthless thing. If they deemed it good for anything, they would not throw it away. They are as choice of valuable things as any of the orthodox Doctors; but they prefer their own judgment of qualities, to the *ipse dixit* of any persons who peddle wares suspected of being spurious. Spiritualists, who think as we do, take the story of the great deluge for what it appears to be worth, judging it by its intrinsic merits, and not giving it credit on account of any inscription written over it, calling it "The word of God." Truth is the word of God. Falsehood is not the word of God, though it profess to be such. Wise men, in this enlightened age, do not take absurdities for truth, because they happen to be uttered by professed saints, or because they are printed in books held sacred by chronic fanaticism. There are many truths whose worth may not be estimated by any measure of value, in the book called the bible; but these do not make the deluge fable true. The story that God got angry with the human race, for adhering to the devil rather than to him, and determined to destroy them all but eight, and that, in order to accomplish this, he had to work not less than a dozen miracles, or impossibilities, is too gross an absurdity, and too great a libel upon the character of the great Architect of the Universe, to be received reverentially, at this age of the world and in this enlightened country.

And some of the arguments used to prove that there was such a deluge, are enough to make a rational mind grieve that such stupidity should be put forth as christian philosophy. For instance: It has been argued that the marine shells, found by digging into the tops and sides of mountains, prove that there was such a deluge, as they must have been deposited there in the up-heaping of the bottom of the sea, by the surging of the waters of the deluge. Now, there is nothing said, in the story of the deluge, about winds or waves; nothing is said going to show that there was anything more than a great rain storm of forty days duration. And even if there had been a hurricane the whole forty days, the action of the water would have been more likely to wash down ten mountains than to build up one. But the true philosophy of the heaving up of the bottom of the sea into mountains, which is the bursting out of subterraneous fires, or what are called earthquakes, would not do to use as evidence that the flood story was a true one. It is the entire absurdity of the story which makes spiritualists throw it away; and not any disposition that they have to invalidate the entire book in which it it contained. Christ himself repudiated much that was contained in the Old Testament Scriptures; and every man of sense should repudiate every thing which ignores human reason, which gives the lie to established science, and which imputes to Almighty God the fallibilities, imperfections and passions which pertain to human nature.

So far as the books of the Old Testament constitute a history of the Jewish nation; so far as that history is corroborated by other and coeval history; and so far as its alleged facts are sustained by rational philosophy; so far it is worthy of being received as truthful human history. We believe that the Jews wrote their own history; hence we do not believe, whatever may be their pretensions, that either God or angels wrote it for them, any more than they wrote the Grecian or the Roman history. We do not believe that the history of creation, as we find it in the book of Genesis, is true, because it involves many palpable absurdities; many things totally ungodlike; many things which directly conflict with those sciences which have been deduced from the immutable laws of nature. The story presents no evidence of truth,—no features of probability. That being the case, we are under no more obligation to receive it as truth, because it is bound up in the same collection in which established and indisputable truths are contained, than we are to believe that a goat is a sheep, because we find him in a sheep-fold. The Jews being emulous to be considered the chosen people of an *impartial* God, commenced their history with an account of the creation of the world. This account betrays total ignorance of those sciences which better developed genuis has brought to light—total ignorance of those laws of nature which constitute the economy of God's govenment. Hence the all-or-nothing argument of stationery religionists, which insists on administering the whole collection made by the Nicene Council, at a single dose, is a little too allopathic for the religio-pharmaceutics of the present and prospective ages.

The thousands of ages notched upon her geologic calendar, put to shame the historical maidenhood of our old mother Terra. And Astronomy, whose march has been through the sideral heavens for the last twenty-five centuries, laughs heartly at the idea that the great centre luminary of a numerous family of universes, to whose magnitude that of this planet compares as *one* compares to *one million*, was an after-thought of the Creator, who made it as an appendage to this product of his six days labor. And we can imagine that we hear the voice of Saturn, whose attenuate outer ring would make more than fifty such globes, join in the merriment, to think that he, too, was made for the convenience of the night-walking ants of this little mole-hill. Yes, friend, spiritualists who think as the writer' does, throw away all such worthless things as these two fictitious stories, notwithstanding that human authority has directed that they shall be bound together with truths of the most important character, and received as the word of God.

## A commercial, fiscal and pocket Nuisance.

Such we regard copper coin, whether it bear the image and superscription CÆSAR, the bust of VICTORIA, or the head and neck of the American representative of nobody. We have now no use for copper coin in these United States. It cannot be made a tender in law, and the government should stop issuing to the people an constitutional currency. With the silver coin which we have, change can be made without the least inconvenience, for the price of every thing which is bought and sold; and there remains no necessity for loading people's pockets, and filling traders drawers, with copper. Who wishes to retain copper coin, as a part of the circulating medium of the country? If any, let them speak.

I wish to retain it, says the old lady who sends for a peney's worth of yeast, twice a week. And I, says the apple peddler, who thinks people care so little for pennies that they are always willing to exchange one for an apple.—And I, says the contributor to church expenses, who wishes to be considered liberal, without being so. And I, says the little boy or little girl, whose mama is ever ready to furnish a peny for a stick of candy, but who would be less liberal with silver coin.

As respects the old lady and the yeast, if she cannot get credit till the account amounts to three cents, she can send two three cent peices and get a five cent piece in change; or she can make her own yeast and save time, shoe-leather and pennies. The apple peddler can make change in the same way, or sell each three cents worth, which will be a more thrifty business. The contributor to church expenses, knows that he is always at liberty to let the velvet bag pass unnoticed; and it is much more honorable to do so than it is to make the motion of a contributor, and chuck in, with gingling sound, one of those cousins german to nothing. The better way, in this case, is to suffer his liberality to accumalate till it amounts to six mites, or three pennies. And the little boy or little girl, who cries for a penny ten times a day, to buy the candy which destroys its health, will be much better off without it. And besides this, the real lack of pennies will save the mother from all those lies which she tells, when she says, repeatedly, that she hasn't got a penny in the world, when she has a number of them.

Copper coin, indeed!—what is it good for but to wear out pockets, cheat beggars and save the silver change in the purse of cold-hearted avarice. We appeal to President Pierce to do one good act in the course of his four years administration; which is to use his influence to have copper coin abolished as a circulating medium. He can accomplish this with a thousandth part of the exertion, and with none of the prostitution, which it cost him to procure the repeal of the Missouri compromise.

## An Honorable Outsider.

The following notice which we take from the Wayne Co. *Whig*, will show that there is honor in some journalists who have not embraced spiritualism. This one can bear to speak well of a lecturer on spiritualism, without maliciously stabbing those whose candor has compelled them to avow their belief in spiritual intercourse with denizens of earth. The audiences which Mr. CLARK never fails to draw to our hall, when it is known that he is to lecture here, go far to corroborate the opinion which the *Whig* expresses of his abilities:

LECTURES ON SPIRITUALISM.—Rev. U. CLARK, of Williamsburgh, delivered lectures on spiritualism, on Tuesday and Wednesday evenings of this week, in Union Hall. Both evenings the house was full, or nearly so, the audiences being the largest we have ever seen in Lyons. Mr. CLARK is an orator of great power, a philosopher of stern logic, and a gentleman of agreeable manners. Whatever may be thought of his sentiments, none can doubt the ability with which he advocates them. His hearers consisted of intelligent men and women, of the first respectability; and they listened with earnest attention.

EGYPTIAN DISCOVERIES.—Mr. John B. Greene, son of an American banker, has succeeded notwithstanding the difficulties attendant on clearing away the Palace of Medinet Habora, in discovering the celebrated Egyptian Calendar of which Champollion could only copy the first lines. A cast of this monument was taken on the spot by means of a particular kind of composition, photography not reproducing it properly. Different colossal figures, the upper part of which were only visible, have been now cleared away and brought to light; one of them, in excellent preservation, shows the features of Rameses III, and is about nineteen meters high. Mr. Greene, in clearing round this colossus, was able to discover and take drawings of the inscriptions of the pylone or grand portal erected between the two courts; and he has also proved the existence of a pavement in granite which probably covered the whole court, and above which rose a passage which appears to have led into a second court. The excavations of Mr. Greene, which have just completely made known one of the most important edifices of Pharaonic Egypt, will, by the numerous inscriptions which they furnish throw fresh light on different points of Egyptian philology.—*Selected.*

## The World's Progress.

It is curious and deeply interesting to observe how much of the advance which mankind has made in some of the most essential branches of material improvement, has been effected within the last quarter of a century; and, on the other hand, in how many departments human intelligence reached its culminating point ages ago. It is not likely that the world will ever see a more perfect poet than Homer, a grander statesman than Pericles, a sublimer or more comprehensive philosopher than Plato, a sculptor equal to Phidias, a painter superior to Raphael. Certain it is, that the lapse of twenty or five-and-twenty centuries has given birth to none who have surpassed them, and to few who have aproached them. In the fine arts and in speculative thought, our remotest ancestors are still our masters. In science and its applications, the order of precedence is reversed, and our own age has been more prolific and amazing than the aggregate of all the ages which have gone before us. Take two points only, the most obvious and the most signal—locomotion and the transmission of intelligence. At the earliest period of authentic history, men travelled as fast as in the year 1830. Nimrod got over the ground at the rate of ten or twelve miles an hour. Napoleon could go no faster. Between 1830 and 1840 we raised the maximum of speed from ten miles to seventy.

The first six thousand years did nothing, or next to nothing—the next six years did everything; reached the limits of possible achievement in this direction; for no one imagines that any greater speed is attainable or would be bearable. Again: it is probable that Abraham sent messages to Lot just as rapidly as Frederick the Great or George III. transmitted orders to their generals and admirals. In 1794, the old wooden telegraph was invented, and made a certain though a partial and slight advance. But, with this exception, the rate at which intelligence could be conveyed had remained stationary at that of ordinary locomotion on horseback, up to 1840. In 1840 we communicated at the velocity of twelve miles an hour. In 1850 we communicated over immeasurable distances in inappreciably infinitesimal subdivisions of time. The experiment was made, and a message was transmitted from Belgrade to Liverpool instantaneously. A spark given at Dundee could fire the cannon of the Invalides at Paris. Here too, at a single leap we have reached the *ne plus ultra* of earthly possibility. In ten years —nay, in five—we have cleared the vast space between the speed of a horse and the speed of lightning.—*North American Review.*

## The Banshee.

Most persons will remember the story of Lady Fanshawe, as related by herself—namely, that while paying a visit to lady Honor O'Brien, she was awakened the first night she slept there by a voice, and, on drawing back the curtain, she saw a female figure standing in the recess of the window, attired in white, with red hair and a pale and ghastly aspect. "She looked out of the window," says Lady Fanshawe, and cried in a loud voice, such as I never before heard, A horse!—a horse!—a horse! and then with a sigh, which rather resembled the wind than the voice of a human being, she disappeared. Her body appeared to me rather like a thick cloud than a real solid substance. I was frightened, she continues, "that my hair stood on end, and my night-cap fell off. I pushed and shook my husband, who had slept all the time, and who was very much surprised to find me in such a fright, and still more so when I told him the cause of it, and showed him the upon window. Neither of us slept any more that night, but he talked to me about it, and told me how much more frequent such apparitions were in that country than in England."

This was, however, what is called a *banshee*: for in the morning Lady Honor came to them, to say that one of the family had died in the night, expressing a hope that they had not been disturbed: "for," said she, "whenever any of the O'Briens is on his death-bed, it is usual for a woman to appear at one of the windows every night till he expires; but when I put you into this room, I did not think of it." —*Sacred Circle.*

WHAT AN IDEA!—Old Deacon Loud, a good man in the main, but who, by too much tongue had made, though without intending it, division and trouble in all circles wherein he had moved, was called to die. On his death-bed he sent for several other members of his church, and with many pious words—rather too many, as usual—bade them good-by, and ceased to talk. When he had breathed his last, one of the oldest and gravest of the party turned to the rest and said. "Well, as brother Loud has gone, I hope he has gone to h—l." They were much shocked, and asked for an explanation. "Why," said he, "you know our poor brother's great misfortune—how that, when here, he belonged to various societies, and invariably was the means of breaking them up, Now if he has gone as I wished, in a little while he will undoubtedly manage to break up this organization, like all the rest he has ever joined". The brethren smiled faintly, though they doubted the propriety of the remark.

FICHTE ON LIFE AND DEATH.—All death in nature is birth; and precisely in dying the sublimation of life appears most conspicuous. There is no death-bringing principle in Nature, for Nature is only life throughout. Not death Kills, but only the more living life which is hidden behind the old, begins and unfolds itself. Death and birth are only the struggle of life with itself, to manifest itself in evermore transfigured form, more like itself.

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## "It presents no Religion."

One day last week, we happened to come in contact with two gentlemen who were conver-versing on the subject of spiritualism. One of them is convinced that there is truth in the spiritual philisosophy. The other, though admitting that the phenomena may be spiritual, expressed the sentiment that there was no use in it. It was of no value as evidence of the immortality of the human soul, for there was evidence enough to establish that without it. The bible contained all the evidence that was necessary to the establisment of that faith. And, said he, I can see no inducement to embrace or investigate spiritualism; because it not only makes known to us no new truth, but *it presents no religion.*

This gentleman furnishes an example of the blinding influence of early imbibed prejudice, or of the influence which religious tyranny exercises over an intellect of much native strength, and a heart naturally generous, kind and sympathising. When he denied that there was any religion in spiritualism, we observed that this depended on what might be esteemed religion. We admitted that there were none of the peculiar dogmas which characterized Christian orthodoxy, such as eternal punishment in hell-fire. At this allusion to the dogma of fashionable christianity, he was evidently indignant, and averred, with much seeming warmth, that he could never converse with a spiritualist without being insulted by sneers at his religious faith. So blinding is the influence of religious prejudice, that he could not perceive that he had given a much greater cause of offence, by asserting that there was no religion in spiritualism. There is nothing disparaging to the religious faith which a man professes, in alluding to its "dogmas." Religious dogmas may be true and holy. They are merely established points of belief, or prescribed articles of faith. Thus, the belief in a Supreme Ruler of the Universe, is a religious dogma, and is embraced as truth, not only in all christian theologies, but in those of the Jews and Mahomedans. How, then, can it be insulting to a man to speak of the dogmas of his church? We confess that we cannot see any thing in the least disrespectful in such allusion.

Now let us see what there is in this allegation, that there is no religion in spiritualism. We waive all right to complain of the want of respectful consideration, and the want of charity, evinced by this asseveration, which is made without scruple, not only by the gentleman alluded to, but by many others who profess the same religious faith which he professes. We will only enquire whether it is or is not founded in truth. In the first place, then, let us ask, what is religion?

When we consult our accredited philological law-givers, we find the difinitions to be: "Duty to God;" "the bond which ties man to the Deity," "Practical piety." The general acceptation of the term, Religion, is the sentiments which are held by men, in relation to the existence and government of a Supreme Ruler of the Universe, the relations existing between Him and His human creatures, and the course of life which men should pursue, in order to be what they were designed to be, and to secure to themselves the greatest amount of happiness, in this life and that which is to succeed it. Now let us examine spiritualism, and see if there is no religion in it.

We are taught by communicating spirits that there is a God, who is the Author of all existences and the Father of all spirits; and that His attributes are unbounded wisdom, power, goodness and love. Is there no religion in this? They teach us that the laws of nature are the laws of God—that God does not punish his human children for their weakness and transgressions, as an angry father punishes, but that they are punished for all transgressions of nature's laws, by the inevitable effect of those laws, and that God himself cannot prevent this effect, without working a miracle, which is no part of the economy of his government. Is there no religion in this? They teach us that, however debased poor human nature may be, in consequence of leading sinful lives, there is a redeeming principle inplanted in each one; that missionary spirits are constantly laboring to excite that principle to action; and that, sometime in the course of future ages, if not in this life, they will be redeemed and set upon the road of eternal progression, though they may have to suffer in sorrow and sadness for centuries. Is there no religion in this? And is it not a more rational religion than that which teaches that, for want of faith in the vicarious atonement made by the crucifixion of Jesus, the faithless soul is damned eternally, to suffer endless and ever augmenting anguish? They teach that every one determines the degree of elevation at which his spirit shall commence the march of eternity, when he gets to the spirit world, by his course of life in this world; that he must take the same degree of moral and spiritual elevation or depresrion, when he gets there, at which he was when he departed this life; that the mere exchange of the physical form for a spiritual one, neither elevates nor despresses the spirit; that all the viciousness of nature, or its opposite, by which the incarnate man is characterized, pertains to the spirit which lives forever, and not to the body which furnishes it an abiding tenement in this life, and then perishes; that, if the man be ignorant, vicious and inclined to evil continually, whilst here, he will be just so when he gets there, and will remain so till his own bitter reflections and the labors of ministering angels, shall bring sorrow and repentance upon him, when he will be in the way of redemption and upward progress; and that, sooner or later, all will be thus redeemed. Is there no religion in this? and is it not more rational than the dogma which makes the Father of all spirits and the Author of all extences a remorseless, vengeful and unrelenting tyrant, who would punish his erring children infinitely and eternally, for finite and temporal transgressions? They teach that the only way in which man can serve God acceptably, is in doing all the good he can to his fellow man; and that all long prayers, words of adulation, songs of praise, and every kind of lip and knee service, offered to Him one day in seven, by those who manifest no fellow feeling for the sons and daughters of toil and affliction, but who oppress them continuaally, is solemn mockery, fit only to be offered to such a God as that which has been handed down to them from the Jewish Church. If this be not religion, we have not learned what religion is.

## Conference of the Harmonial Association.

We had a very interesting time, at our hall, on Sunday last. The forenoon meeting was devoted, as usual, to *seances* of circles, and such manifestations as the spirits could give through media in course of development. These are not generally very interesting to mere lookers on. As Mr. Clark was to be the speaker of the day, we did not know that Dr. Fellows was present, till he was taken possession of by a spirit and made to give utterance to a prayer and exhortation.

Mr. Clark had been called to see a female child who was afflicted with pulmonary affection so that one lung was nearly useless. Mr. C. had given directions that she should be brought to the hall, that she might receive the benefit of any salutary influence which might be there. This was unknown to Dr. Fellows, who sat near Mr. C. at the extreme end of the hall. Having finished the prayer and exhortation required of him, he was sitting quietly in his seat, when, by a sudden impulse, he arose and said to Mr. C. I must go to somebody. There is a sufferer here, to whom I am drawn with irresistible force. So saying, he went directly to the little girl above named, who was sitting with her mother, in the middle of the hall. He took her up, placed her in a standing attitude, on the seat, told what was the matter with her, in the most feeling and sympathising language, and immediately commenced manipulating her, which he continued for many minutes, with the aid of some other media whom he called to his assistance. He declared that she could survive but a short time, without help. When he had finished operating, he said she would breathe easily for forty-eight hours, but that she must have the necessary restorative treatment, which he prescribed, or she would soon be beyond the reach of remedial means. We learn that the operation afforded her very essential relief. The result of the farther operation which Dr. F. prescribed, we have not learned.

A few minutes previous to the breaking up of the forenoon meeting, a spirit, writing with the hand of Miss Cora Scott, appointed a circle to be held in the hall, at two P. M., for the purpose giving the spirits an opportunity to make some suggestions for the benefit of the Association. When the hour of two arrived, those designated, and as many others as chose to attend; assembled, to the number of some twenty persons. Miss Scott was entranced and the spirit spoke through her, making the suggestions which he desired to make. After this, Mr. Clark and Dr. Fellows were taken possession of by two sprits, who spoke through them in dialogue, in a manner which was thrillingly interesting. We much regret that we had no one capable of taking down, in short hand, what they said. As it was too good to be spoiled, we will not attempt to give the substance of it in brief.

The lectures delivered by Mr. Cltrk, were in his best style of thought, language and elocution, which, any one will admit, is first rate. The only faults that we can think of, are two, both of which are longitudinal. His opening prayer, in the afternoon, was long enough for four; and his excellent lecture was just long enough for one and five-tenths. A little more condensation, or a little more propelling power applied to his organs of utterance, would add to Mr. C.'s already superior effectiveness as a lecturer.

☞ We have no lecturer engaged for next Sabbath. It is expected that we shall have a lecture read to us by one of the society; and we are inclined to think that the spirit of A. A. Ballou will embrace the apportunity to give us an address through Miss. Scott. We dare not promise this, as he has not authorised us to do so; but we think he will consider this an invitation, and accept it.

Night.—How absolute and omnipotent is the silence of the night! And yet the stillness seems almost audible! From all the measureless depths of air around us, comes a half-sound, a half-whisper, as if we could hear the crumbling and falling away of the earth and all created things in the great miracle of nature; decay and reproduction ever beginning, never ending—the gradual lapse and running of the sand in the great hour-glass of time!—*Longfellow.*

*From the Sacred Circle.*

## Communication.

GIVEN THROUGH MRS. SWEET, JUNE 5, 1855.

The rays of the morning sun bathe with golden light the mountain-tops of the spirit-land; the dew yet glistens upon the flowers, adding sweetness to their purity and loveliness to their tints; the birds are caroling their morning songs, and soft and holy is the hour, as happy spirits come forth from their habitations, and, joined hand in hand, ascend to the top of some high mountain, or enter the depths of some deep valley, with uplifted hearts, to render thanksgiving to God their Father, to gaze upon the fair inheritance which hath been given them, and to ask what their labors shall be, in what employment they shall pass the day, that their works may glorify and give honor commensurate with the privileges within the reach of each one in performing their daily task. They do not toil nor sweat, but they labor, and develop their energies, ever fresh and new. Curious and wonderful seem the mysteries which are constantly being unfolded to their searching spirits. As the buried faculties are called forth one after another, how surprised and delighted are they to find within themselves that gift or power, as it may be, which they had supposed to be possessed by others but not within themselves; how thankfully and proudly conscious does their immortal spirit become, when, after having lived its earth-life but a mere child in knowledge, it takes its initiation into spheres for which it is spiritually fitted, and then it becomes gradually awakened to the true strength and power and stature which it possesses as a progressive spirit; and with this knowledge come duties, but so pleasant and satisfying to the soul, that it never wearies, but presses on, led by an irresistible desire to fathom that which is unseen—which is for and in the future. There is ever a bright light inviting the asking spirit to come up higher, to dig deeper, to ask for more, and more is always given; but the immortal soul is ever hungry—ever stretching out—reaching beyond. Each place which the spirit may call its home is pleasant and fair, but there is ever a fairer one to be obtained by labor; there are always more beautiful scenes than the eyes have yet rested upon; there is always sweeter music than the senses have drunk in; there is ever a void asking constantly for more.

Children of earth, it is not enough that in your spirit-home you sing the praises of your Father—that you mingle with the pure and the holy; it is not enough that you feel happy in the re-union with those you love. That place which your spirits yearn to inhabit is made fair and beautiful by the presence and the harmony, and by the loving labor of those who inhabit it; for those who would be happy must first earn their right to happiness; and then, indeed, who may wrest it from them? Do not think that all memory of the past will be forgotten in the joy to which you are going, but live upon earth as the child of God; live as though you were separated from that Father only for a season, and remember his loving-kindness has prepared a mansion to receive you when you shall have finished the tasks which you have begun upon earth; rough or unsuited, or cheerless and cold as they may have seemed, yet it is but a day—an hour—a fleeting moment in comparison with the life which is before you; and they who struggle and strive to do their Father's will, will be received in the land of love and holy joy with rejoicing and gladness. They will have crowns placed upon their heads; they will be clasped in the embrace of radiant beings, and they will feel that one hour in the courts of heaven is worth a whole lifetime of suffering and self-denial. The earth is not man's abiding place; then why should he seek so hard to assimilate his soul with it grossness? why should he do violence to the immortal spark within him? why crush it to the ground until it ceases its struggles, and, like a wounded bird, lies still and slumbers, not to awake until it has burst from its prison-house of clay? He but comes here to undergo one of the many changes which the spirit has to pass through; and when the spirit can escape from its clay covering, how glad it is to make the exchange, to mount up into its native element, as it were, having thrown off the heavy encumbrances—for soon does it feel and know that the loves and affections which it felt on earth were those of the spirit, and not of the clay; therefore the spirit has no more love for the clay after it has once cast it off, but it looks upon those who are left behind, and wonders how they can bear about so cumbersome a body.

The spirit is a great and unceasing traveler, and so it will continue to be until in its journeyings we shall lose sight of it forever, for as they pass from before us and beyond us, we know that they are fulfilling their immortal destiny. And still we stand at the gates, knocking loudly at the entrance, that we may teach mankind how to enter upon the world, and the light which we have entered—how to prepare to take his part in its labors and its duties. We would not have him come among us ignorant and debased; we would fain have all developed morally, and intellectually fitted to mingle with those who are able to teach them, and whom to associate daily with will raise them higher in the scale of progression. We would have man redeem himself while here from the impurities and errors which false teachings have cast about men's souls; and we would come simply and lovingly; we would ask him to hold communion with us, to hear our voices, that we might be as brothers and sisters coming from our Father's house to help him through with his earthly tasks—to fit him to come and dwell with us, mingling our songs of thankfulness together for evermore.

## The discourse on the first and fourth pages.

The reader should not omit to read this discourse, on account of its length. It will abundantly repay every moment of time used in its perusal. It may be well, for the information of those who do not know the author by reputation, to say that he is Rev. J. B. Ferguson, formerly of the Campbellite sect; though, be it understood, he was never pleased with that appellation. On becoming convinced that the spirits of those who had left the shores of mortality, had succeeded in establishing direct intercourse between themselves and their friends in the flesh, he disoslved his connection with the church over which he had charge, which we believe is in Nashville, Tenn. And immediately espoused the cause of truth, in the championship of which he has manifested eminent ability and dauntless heroism.

Look Out for Long-Faced People.—Rev. Dr. Bellows, in a discourse delivered before the Western Unitarian Conference, exprcsses his preference for good-natured people, and his suspicions of those who have their faces elongated beyond the natural dimensions. We copy a paragraph:

For my own part, I say it in all solemnity, I have lived to become sincerely suspicious of the piety of those who do not love pleasure in any form. I cannot trust the man that never laughs; that is always sedate; that has no apparent outlets for those natural springs of sportiveness and gaiety that are perennial in the human soul. I know that nature takes her revenge on such violence. I expect to find secret vices, malignant sins or horrid crimes springing up in this hot-bed of confined air and imprisoned space; and, therefore, it gives me a sincere moral gratification anywhere, and in any community, to see innocent pleasures and popular amusement resisting the religious bigotry that frowns so unwisely upon them. Anything is better than that dark, dead, unhappy social life—a prey to ennui and morbid excitement, which results from unmitigated puritanism—whose second crop is usually unbridled license and infamous folly.

The Meanest Sinners.—The *Spiritual Telegraph* says: we have ever regarded swearing as the least excusable of all the vile practices which prevail in civilized society; and if the subjoined account respecting an interview between the Old Prince and his subordinates is anything more than myth, it must be admitted that Satan got the truth out once, notwithstanding it was anciently said that the truth was not in him:

Swearing.—The absurdity and utter folly of swearing is admirably set forth in the following anecdote of Beelzebub and his imps The latter went out in the morning, each to command his set of men,—one the murderers another the liars, and another the swearers, etc. At evening they stopped at the mouth of a cave. The question arose among them—who commanded the meanest set of men? The subject was debated at length, but without coming to a decision. Finally, his Satanic Majesty was called upon to decide the matter in dispute whereupon he said:

"The murderer got something for killing, the thief for stealing, and the liar for lying, but the swearer was the meanest of all, he served without pay."

Flying over the Waters.—The Boston *Advertiser* states that a working engineer by the name of John Ross, residing in Mont real, has addressed a letter to the Mayor of Boston upon the subject of a recent invention of an extraordinary character. He claims to have discovered a new motive power which will waft a ship across the Atlantic ocean in three days; and further, if a hole were bored in the bottom, the vessel would float with equal safety and freedom. In order to complete a working model, which is wholly independent of steam, he asks the assistance of fifteen hundred dollars from some gentleman's pocket. No progress, says Mr. Ross, has been made in that direction (the sea) to keep pace with the movements over railroads on the lands, but this desideratum will certainly be accomplished and demonstrated in his great discovery.

A Sister's Influence.—"I was intoxicated but once," said a young man to us the other day, "I shall never forget it. In company with several jovial fellows, I was induced to drink pretty freely, and, by the time I got home, I scarcely knew where I was or what I was doing. I was put to bed, and how long I lay there I don't know, but when I awoke, my sister was sitting beside the bed sewing. The moment her eyes fell on my face, she burst into a flood of tears, and wept as if her heart would break.—Overwhelemed with shame for my conduct. I then formed a resolution that I would never get drunk again; I have adhered to it for some years, and I mean to keep it."—*Merchant's Ledger.*

The Awakening of Genius.—It not unfrequently happens, in our human life, that the questions of others are suggestive to great minds, and like steel upon the flint, draw forth their inner light, at the same time revealing to their own souls the unknown treasures that lie in their hidden depths, But they give more than they receive; the outward suggestion only excites to action their creative energy, and men of reflective and receptive, rather than creative minds, by inciting the latter to know and develop their vast resources, may not only learn much from their utterance, but also diffuse the streams which gush with over flowing fullness from these abundant well-springs.—*Selected.*

Gomorrah.—A French traveler, Mons. De Sanley, professes to have discovered the ruins of this ancient city, now bearing the name of Carbet-Goumram, or Oumram, on the borders of the Dead Sea. They extend over a space of more than six thousand yards, and their very name given by the Arabs, indicates their identity with the ancient city destroyed by fire from heaven.

Neither sacred nor profane history gives any hint of the existence of any other city on this site; and the ruins are very abundant—mounds covered with rubbish, avenues of upright stones in good preservation, etc., of about four English miles—and located at the northern part of the Dead Sea, they seem to the traveler to be beyond question the remains of that exceedingly wicked city. Further explorations may be necessary to the establishment of the fact in minds less sanguine.—*Selected.*

☞ Persons have no right to do as they please unless they please to do right.

## Buffalo Weekly Price Current.

| | | |
|---|---|---|
| Flour, extra, | per bbl. | $9.00@9.50 |
| " com. to good, West'n, | " | 7.50@8.00 |
| " per sack, | | 4.00@0.00 |
| Buckwheat flour, per cwt | | 0.00 |
| Indianmeal, | " | 1.75 |
| Pork, new - $17.50 | old, | $23@50 |
| " prime, | " | 20.00 |
| Dressed hogs, per cwt | | 00.00 |
| Fish, white, | " | 9.50 |
| " " | hlf. " | 4.75 |
| " trout, | " | 9.50 |
| " " | hlf " | 4.75 |
| Salt, fine, | " | 1.63 |
| " coarse, | " | 2.80 |
| Eggs, | per doz. | 14@ 16 |
| Butter, | per lb. | 16 @ 20 |
| Honey, | " | 12½@ 15 |
| Cheese, | " | 7@10c. |
| Blackberries, dried, | " | 18 |
| Plums " | " | 18½ |
| Cherries, " | " | 18½@25 |
| Currants, " | " | 6¼ |
| Corn, | per bush. | 85@ 87 |
| Flax seed, | " | 1.00@ 1.25 |
| Clover " | " | 6.50 a 0.00 |
| Timothy, | " | 3.50 @0.00 |
| Oats, | " | 55@ 60 |
| Apples, dried, | " | 2.00@2.25 |
| " green, | " | 52 @37½ |
| Potatoes, " | " | 25 @37½ |
| Onions, | " | 62 @ 88 |
| Dressed Chickens per lb | | 15c |
| " Turkeys " " | | 15c |

# The Age of Progress.

[Continued from the first page.]

every book of its hoary and solemn pages. Even now I feel that these hosts of holy men, from their sceptered thrones of purity and love, respond to my, even my feeble utterance of the faith, that God is one—his universe is endlessly related, and his every creature has his angel attendants to inspire him on and to guide him toward his eternal destiny. They point us to the colossal spire of hope, that spans all time and encircles the clouds of death and the depths of the grave, to soothe our every sorrow and bring us from fleshly beginnings and earthly struggles, in unison with our end; to deliver us from the horrified evidences of ignorance and superstition that have secured every reprobacy of mind that has sacrificed our rights as men, and made us false to the nearest and dearest relations, both on earth and in heaven. They would have us stand free to receive our all and remove the impediments that retard our progress to that beatitude that awaits all mortals. They breathe over us the atmosphere of love—chide us in sympathy for our misfortunes, and instil a thought that leads beyond the conflicting strife that seeks no higher elevation than the prostration of its kind. They would disabuse our mind of its false constructions and misconceptions of man's greatest privilege. They would reveal the fear to be a man, as the charnel house of the soul, whose atmosphere has desecrated even this fair land with every species of strife, for forms and foibles, that hide the light of one Eternal Parent and one glorious destiny to all the variegated children of his love. And their sweet and strengthening influence comes stealing o'er my soul like some happy vision, floating upon the zephyrs of the morning in angel forms, to assure me of my kindred in God, and their everlasting vigils shall keep my memory of a power that has stood with me here, to save my heart from fear, amid the pitiless storm of vindictive hate, from those I had clasped as the friends of my bosom, and have watched and waited to serve with the life we have mutually inherited. But for them and their God-appointed ministry, this place had long since been vacated; my voice been hushed in the monotonous sounds of strife that have come as our trial; and the freedom we have gained to think and feel and act as men for the good of all, would have been exchanged for the servility that robs the soul of its rights and peace of its end, and would rob God of his designs, were they not beyond the province of human passion to invade.

No! I call no man infided, and repel the name with a determination that knows no fear and asks no favor but what a common humanity should claim. We leave every man's faith in the guardianship of his own conscience and his God. Our position, fortunately, cannot be mistaken. We associate together for mutual help, and not to establish an impudent espionage over the freedom of thought and of sentiment. We ask no man to believe in the sublim, disclosures from the Spirit-world; but we present them and their attendant confirmations, and leave all free to receive or reject as they shall value their own wants and hopes. If our faith be called infidelity, we ask what is the faith of our opponents, with the array of Bible facts, church testimony, and their own confessions before the world? And while we make a common humanity the basis of sympathy and help, we would be judged by our own conduct, private and public; and though offering no vain or Pharisaical boasts that we are better than other men, we challenge a single authenticated harge in the light of any regognised moral rinciple or practice characteristic of faithful en. And although it is frequently insinuated irresponsible and disappointed men, that iritualists are immoral, we repel the charge nd defy the proof. We deny not that some rofessing the enjoyment of its holy privileges, act not as worthily of those principles as they should; but in this respect they will compare with the membership of any Church in the land. A Simon Magus, of old, desired to purchase the power of the spirit from the Apostles of Christ, but the rebuke he received will be received by all who would sell for gain, or use for unworthy ends, any spiritual privilege they possess; and this rule will apply to all spiritualists of all churches, as well as those who now enjoy the birthright of their souls in communion with God, through the natural and purified affinities, that have cast off the form. We say again, by our conduct we will be judged for time and eternity.

We have spoken more of ourselves and our position than we intended, but the circumstances have compelled us. We have been careful to say nothing to give offence; but we wish distinctly to be understood as claiming the same right to defend spiritualism that any claim to oppose, and expect here and everywhere to make that defence as our sense of duty, propriety and love of truth shall demand. No obligation do we regard as more imperative or more sacred than that we have attempted to observe this day; and, therefore, while trespassing upon no man's faith or privileges, we hope to defend and preserve our own at the expense of all personal and selfish ends, our own or those of others, if need be, and in a daily and nightly devotion that fears for nothing save our own fidelity. Upon the broad moral plattform, we can meet all in love, and while dictating to no one, we cannot be dictated to by any. We are open to advise, but not to authority of human errorists, for we recognise no lineage to lord it over the consciences of the most unfortunate.

You see, by unmistakable proofs, that the ministry of angels is the teaching of the Old Testament and the faith of the New; that however shrouded in superstitions concerning the Devil and his fabled dominion and power above the prohibitions of God, it has ever been the faith of all orthodox and most heterodox Churches; that the brightest lights of modern Protestant theology have asserted it in uncompromising terms; while those who make our position the pabulum with which to regale their hearers and readers, as parts of their gosped sermons and essays, says it is both foolish and infidel to deny, that suggestions, impressions and deliverances "come to Christians from angel hands, once our human brethren." We not only believe in their ministry, but believe that its existence and advantages are demonstrable to all who candidly seek and willingly choose the responsibilities that seeking incurs. And we hail it as the hope of humanity and the dawn of its brightest day. The suspicious and the unthinking may re-echo the cry of madness and infidelity, as they did of the Holy Nazarene; but the intelligence from the spiritual world will spread despite and by the aid of every obstacle vainly placed in its way. It will not be arrayed against any truth, either in the laws of physics or of mind. It will not decry any known principle. But it will teach the world that Truth is immutable and no weapon formed against it can prosper. And as it moves forward in steady but certain strides, it will carry with it a liberality of sentiment, a freedom of soul, and a beneficence of action, that will awaken a host of minds to its heavenly and harmonising teaching, and at last lead us all to a holy triumph. But I will be told that God has prohibited spiritual intercourse, and the law of Moses against witchcraft will be appealed to for the proof. This objection betrays so much ignorance, not to say duplicity, that I confess I scarcely know how to treat it seriously. The law of Moses prohibits the use of pork, enforces the offering of blood-sacrifices, and the annihilation of enemies. (Canaanites.) Do our opponents carry out its requisitions? If so, what mean the grunting hordes that people the fair pastures of their smiling farms, and the steaming representatives that weigh down their tables? I have eaten *"ham"* at Jewish tables, while a learned rabbi suggested that Moses knew nothing of ham; and I felt that our Israelitish brethren had more clearly seen to the "end of that which was abolished," than some professed Christians. Does not every rational man see that upon the assumption that God prohibited Spirit communion, it has existed and perpetuated its privileges despite him, as every page of the Bible proves, and the faith of the entire religious world confirms? Truly the veil that was upon the face of the orthodox Jews of Paul's day, is not yet removed from the eyes of Christians who see not the whole Jewish ritual superseded by the Spirit of Christ and the providential movements of the race. If God prohibited Spirit intercourse, Christ sed aside the prohibition by communion with the very Moses who made the prohibitory law; and so did every prophet and apostle of both dispensations. To show you the inconsistency of this position, I would remind you that Rev. S. S. Church, of St. Louis, delivered a lengthy discourse to his church, which has since been published in Mr. Campbell's "Harbinger," in which he labors to prove Spirit intercourse of the Devil, and inhibited by the law of God, and wisely concludes that it is a sin to investigate the subject. In the name of common honesty we would ask: Did Mr. Church investigate before he delivered his discourse? If so, then is he a sinner against God upon the own premises. If he did not, by what authority can he speak upon the subject at all? Or is he, like all other priests, allowed to do what no other man dare do? Such is the hopeless dilemma into which oppositiou to his natural birth-right of man precipitates its adversaries. And where, I would ask, are the boasted appeals of Mr. Campbell and his friends upon the change of the covenants; the fleshly and temporary nature of the Mosaic institution; the disannulling of the law of Moses; and the nailing of its ordinances to the Cross of Jesus? Do they have to disannul their monotonous arguments upon these, their common themes, to set aside the experience of the present generation? Truly the legs of the lame are not equal!

It was once the glory of these men to tell their hearers that "the law and the prophets were till John," but since the kingdom of heaven is proclaimed: that the "Day of Pentecost," whose spiritual manifestations they did not understand, and now say God had prohibited by Moses, was "the bringing in of a better hope;" that even Peter had saith "that neither he nor his fathers were able to bear the yoke of Moses;" and that Paul had declared that the Mosaic Covenant, like a moth-eaten garment, was folded up, and had passed away, supplanted by the gifts of prophecy, of tongues, of healing, and discerning of spirits: the spiritual cnfirmations that everywhere attend the apostolic preaching, despite the prohibitory law. But alas! the glory has departed, and their weapons of war against "the sects" are perished, where their warriors have fallen in self defeat. Their Pentecost now is a feast of penitence for gifts they are compelled to deny or attribute to the Devil; for Devilism is the result of their boasted theology, and to him and not to God, all of spiritual life, for which they might have hoped to save their fleshly forms from utter neglect, is now ascribed.—Truly, as has been said of their Reformation, by the most impartial observers: "Alas! it has no God. Its adherents acknowledge no true paternity, but have shrouded and shielded their souls by innumerable strata, paved by the conventionalities of men and times, till it is now absorbed in a chief communion that looks not beyond the fleshly nature of man. They would rob the sceptre of thought of the only pure gems that transmit our hope beyond the veil of superstition; but it cannot be done!" Strange that the theology of "the Reformation of the 19th century" should end in Devilism! But it is not strange that a being thus precipitated by its own miscalculations, dissensions and strife, should so suddenly and surely seal its hope, and leave it but as a warning to all, that professions of liberty and light must be associated with practices of liberality and truth, if we would associate with any cause the majesty and might that never fails. From hoping to be leaders in the great Humanitarian movements of the age, they must descend into a conflict in which they will mistake both friend and foe, in which the strife as to "who got *this Reform* up," will be settled in the night that will hush the shrill notes of fleshly ambition in an oblivion that already deludes and sickens their anticipations, over the fairest prospects of their aim, to mourn over wrecked hopes and anticipated wrongs. But a struggle for mental freedom will be the result, and Reformers will never more attempt to wield the consciences of men as so many toys, or huckster the achievements of primitive Christians, to build up false claims to a power God never gave to any. In a word, their failure will prove a mound on which to place a beacon in the unavoidable struggle that now impends the world. This will be more than a struggle for the brick and mortar of these walls—more than a strife over the name Disciple or Christian, or as to who discovered "baptism for the remission of sins;"—more than the boast that "our enemies are unfortunate," and that "now he is a spiritualist, he gives us the club to break his own head"—more than the silly cry of heresy and infidelity from a people called by their opponets "baptised infidels," for twenty years. For change and "progress marks the mighty hand of time;" all things move forward to perfection or decay; a higher range of thought and action is now seen than that which ascribes every good and perfect gift of a benign Father to the Devil; and this idea must stand out of the way or fall beneath that ascension which now makes knowledge as the light of day,—

> "Cuts down the hills to give God's engines play,
> Push his great steamships to the farthest zone,
> Lace the broad world with Thought's mysterious wires,
> And fly like angels, if the wish aspires,
> To conquer all earth's evils, one by one!"

A song will go up from the million, every one singing—"I, too, have a Father in heaven, whose angel dwelleth within me; whose angel ministers attend to chide and encourage me; He will hear and bless me; forgive and redress me, for He breathes on my spirit His love and His healing; my child is His child, and my priest is my brother; He made us all free to love one another; and the shackles of human tradition and the censure of man for his neighbor shall no longer hinder my true mission of duty and love to all."

> "Then press thou on! copo fearlessly with wrong,
> And thou wilt win the gem of peace divine,
> Angelic voices will the praise prolong,
> And laurels never fading shall be thine!"

## The Organ of Spirituality.

Rev. G. S. Weaver, of Marietta, Ohio, thus defines this faculty of the soul in his "Lectures on Mental Science."

"Spirituality is truly the prophet-seer of the soul; and it is through this organ that the grand truths of Revelation have been made known to man. This is the entrance window of spiritual light, the visiting ground of angels the communion-table of spirits. This is the door that opnes into spiritual life; and hence, when it is strong, spiritual influences are very strong in the mind, and spiritual subjects are contemplated with the most intense interest. It then confers upon the mind a readiness to believe in spiritual presences, and to credit pretended revelations from the spirit-world. It gives the feeling of the nearness of spiritual beings, and of the actual presence of the spirit-world. Hence, he who has this organ largely developed, is very likely to believe that we are surronnded with spirits, that guardian angels attend us, and often whisper in our souls of coming events, and give us intuitive impressions of important truths. And hence such persons are likely to live as though in the presence of angels; to live pure, holy, and consecrated lives. When they have otherwise well-balanced minds, they are indeed our noblest, our highest, our purest human souls. They are almost spiritualized already. They live much as spirits live, feel much as spirits feel, and enjoy much and intensely their communings with the great Father of spirits, who is Himself a spirit, and seeks such to worship Him. To me such souls are supremely beautiful, congenial and dear. I love them as by intuition, and cannot help feeling that we exist in a sort of mystical oneness, or spiritual union; which, perhaps, is a faint image of that referred to by Christ when he said, "The Father and I are one."

Speaking of this organ in connection with the other religious faculties, he says:

"They may be too strong, or too strongly excited. In that case they produce the most disastrous results upon the mind. But these sad results, I believe, are alwеys occasioned by false appliances, false and unnatural stimulants, which appeal to the fears as much as to the religious sentiments. Religious truth will never disturb the mind, however strong may be its religious tendencies. It is error that bewilders; truth makes clear.

• "Whoever would adorn and elevate his mind—whoever would perfect and beautify his character, let him cultivate much and with great care the religious faculties of his mind."—*Lectures on Mental Science, page 218.*

Beauty.—To give pain is the tyranny, to make happy the true empire, of Beauty.